LEC-FBC-25FA-Tense Translations-W01

Tense Translations - Outline and Glossary

Metadata

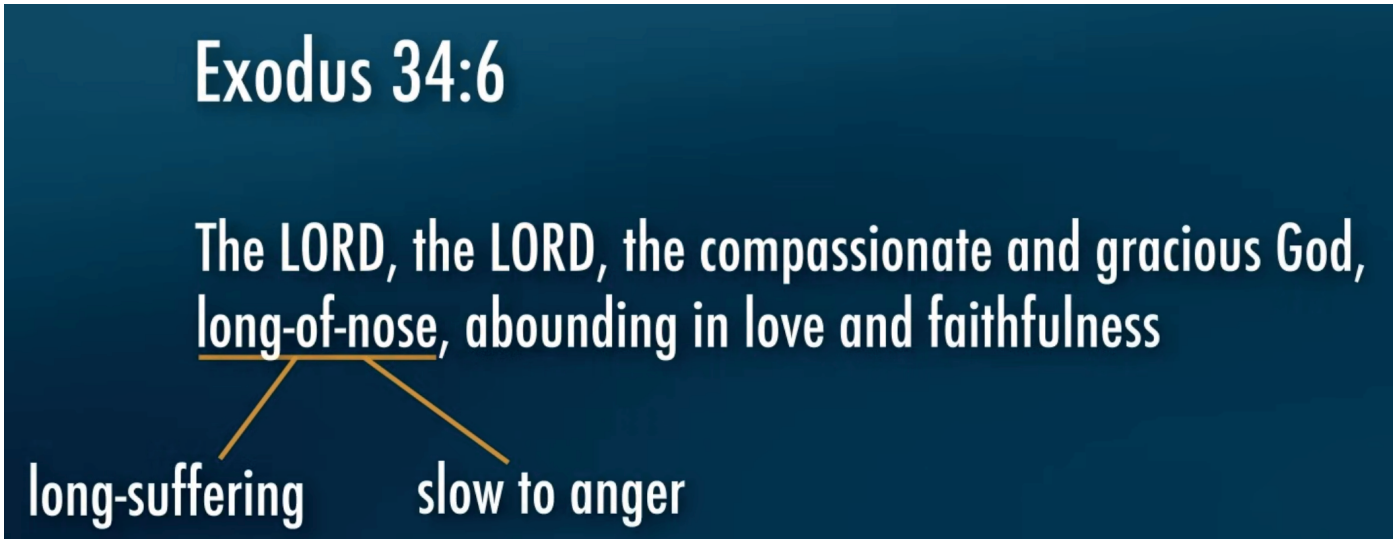
- Professor Imler
- Lecture: "Tense Translations"
- Lecture 01 of Tense Translations Series at First Baptist Church [FBC]
- 25FA
- Resources
  - Canvas - FBC-Translation_Tensions
  - Texts Referenced - TEACHING_Version-Translation Passages-Full Comparision
  - Background and Method
    - RECAP-POST-MMMM_Bible-W6-Critical Feminist Hermeutic of Liberation
    - RESEARCH-HENRY-TRANSLATION-outline
- #bible-translation #textual-criticism #interpretation #gender-language #power-structures #manuscript-traditions #ESV #NRSV

Opening

Question

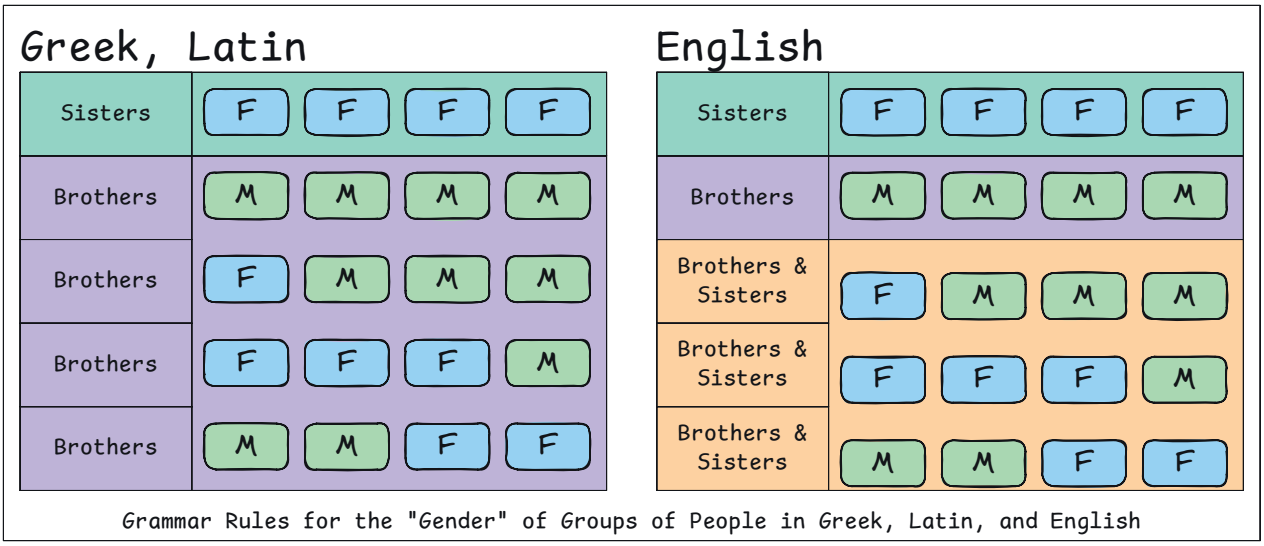
If every translation is an interpretation, what approach to translation should we take?

Outline


Exodus 34:6
The LORD, the LORD, the compassionate and gracious God,
long-of-nose, abounding in love and faithfulness
long-suffering
slow to anger

1. Translation as Interpretation: the Problem of Language Systems

- **Language Systems Differ Fundamentally** - Moving between languages requires interpretation, not just word substitution
  - **Hebrew Idioms Challenge Literal Translation** - Direct rendering obscures meaning
    - **"Long Nose" Example (Exodus 34)** - Literal Hebrew means "slow to anger" or "long suffering"
      - "God has a long nose" makes no sense in English
      - Must interpret the idiom's cultural meaning
    - **"Guts" Language in Paul** - Emotional seat differs across cultures
      - "I want your guts to expand for me" reflects ancient understanding
      - Heart versus gut as emotion center shows cultural difference
  - **Gendered Language Creates Translation Dilemmas** - Grammatical gender differs from biological gender



Grammar Rules for the "Gender" of Groups of People in Greek, Latin, and English

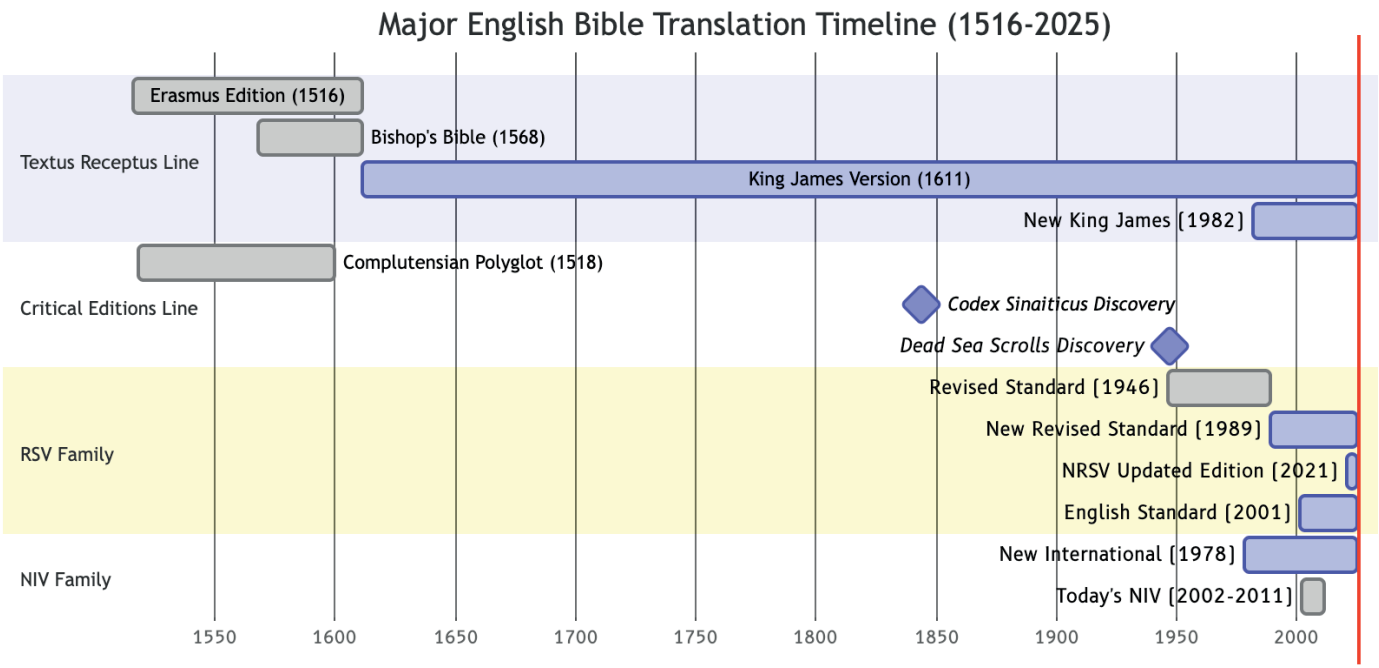
  - **Greek and Latin Masculine Defaults** - Any group with one male uses masculine form
    - "Brothers" (adelphoi) includes mixed groups in Greek
    - Only all-female groups use feminine forms
  - **English Lacks Direct Equivalents** - "Siblings" doesn't capture original context
    - Modern translations face choice: literal "brothers" or inclusive "brothers and sisters"
    - Translation choice reflects theological and social commitments

2. Two Major Approaches to Translation

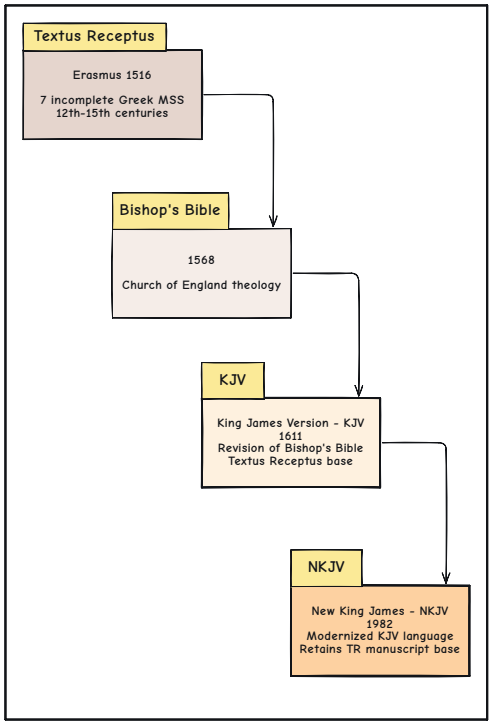
- **Formal Equivalence** - Word-for-word translation preserving structure
  - **Mirrors Original Language Structure** - Attempts to reproduce idioms and forms
    - **Preserves Poetic Forms** - A-B-C-B-A psalm structures maintained
    - **Shows Original "Autograph"** - Reader sees how original text worked
  - **Risk of Obscuring Meaning** - Structure preservation can hide sense
    - "Long nose" example shows limitation
    - Cultural distance makes literal rendering unclear
- **Dynamic Equivalence** - Thought-for-thought translation focusing on meaning
  - **Prioritizes Main Ideas Over Structure** - Translates concepts rather than words
    - **"Slow to anger" Choice** - Selects meaningful equivalent over literal

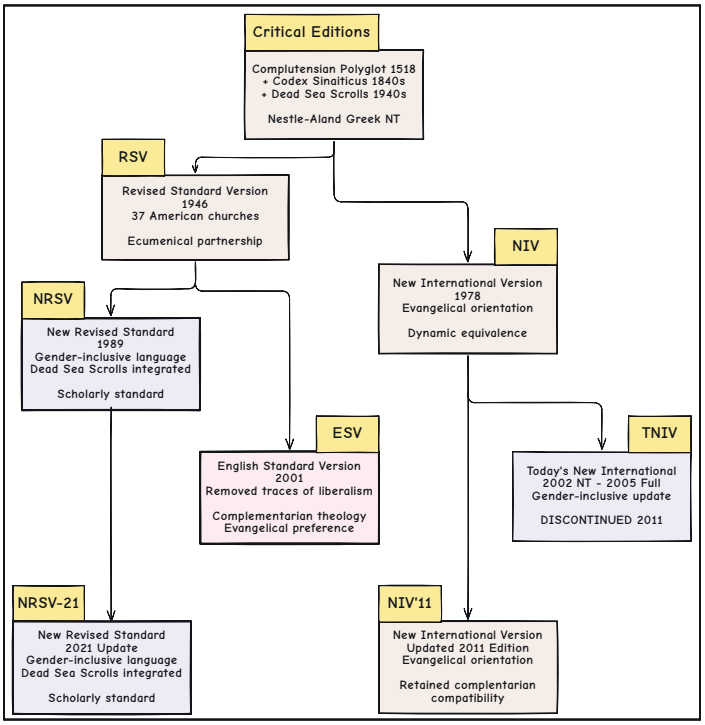
    - **Reader Accessibility** - Makes sense to modern audiences
- **Risk of Hiding Theology** - Interpretive choices can obscure possibilities
    - Translator's theological commitments shape rendering
    - Multiple valid interpretations may be collapsed into one

3. Manuscript Traditions and Textual Problems



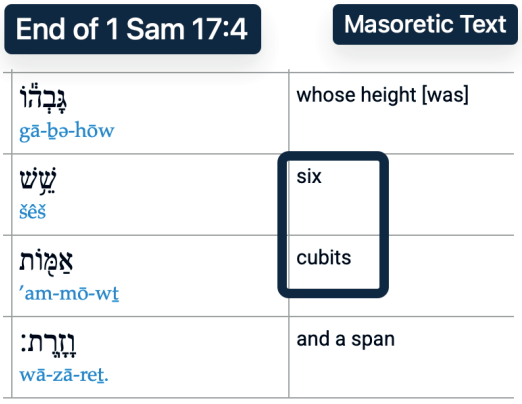
- **Physical Texts Present Challenges** - No original manuscripts exist
    - **Papyrus 66 Example** - One of earliest complete Gospel manuscripts
        - **Mary or Martha Uncertainty (John 1)** - Single letter difference (I vs. TH)
          - Scribes uncertain which name belonged in passage
          - "Was this Mary or Martha?" creates interpretive problem
        - **Theological Implications** - Identity of women in Gospel narratives
          - Mary Magdalene's role possibly minimized
          - Martha possibly inserted to dilute Mary's influence
    - **Manuscript Copying Errors** - Hand-copying over centuries introduced variants
        - "Remarkable stability" overall despite variations
        - Technologies developed to manage textual differences



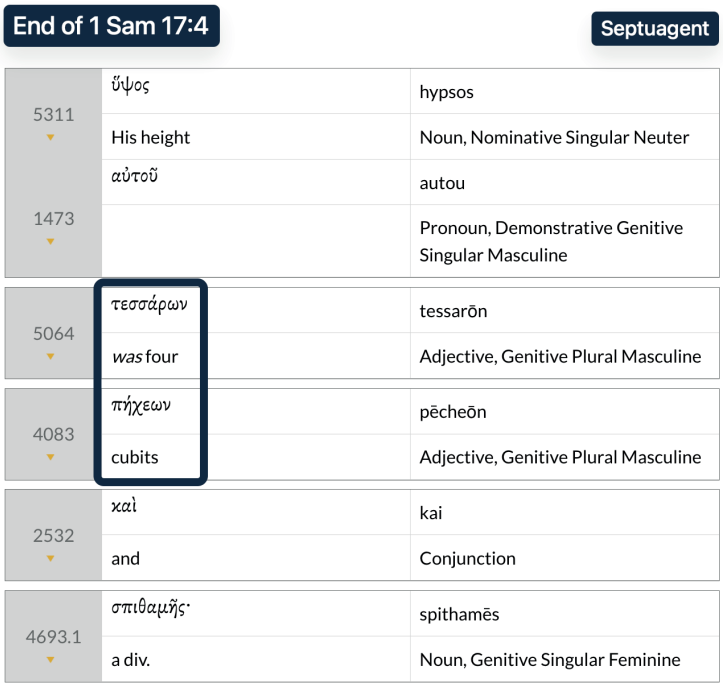


- **Two Textual Traditions Shape Modern Bibles**
  - **Textus Receptus** - Erasmus's 16th-century compilation
    - **Based on Seven Manuscripts** - "Best" manuscripts available in 1500s
      - Considered "received text" preserved by tradition
      - King James Version follows this tradition
    - **Conservative Approach** - Preserve and transmit what we received
      - Emphasis on stability and tradition
      - Protestant Reformation-era text
  - **Critical Text Approach** - Modern scholarly compilation
    - **Collects All Available Manuscripts** - Hundreds of fragments and translations
      - Includes Syriac, Greek, Latin, African translations
      - Compares variants across traditions
    - **Detective Work to Reconstruct Original** - Weighs manuscript evidence
      - "20% show this, 80% show that" probability assessment
      - Nestle-Aland text represents scholarly consensus
    - **Used by Most Modern Translations** - All except King James tradition
      - RSV, NRSV, NIV, ESV all use critical text base
      - Includes variant readings in apparatus

4. Old Testament Textual Traditions



End of 1 Sam 17:4	Masoretic Text
גָּבְהֹו gā-ḇə-hōw	whose height [was]
שֵׁשׁ šêš	six
אַמֹּות ʼam-mō-wṯ	cubits
וָזָרֶת׃ wā-zā-reṯ.	and a span



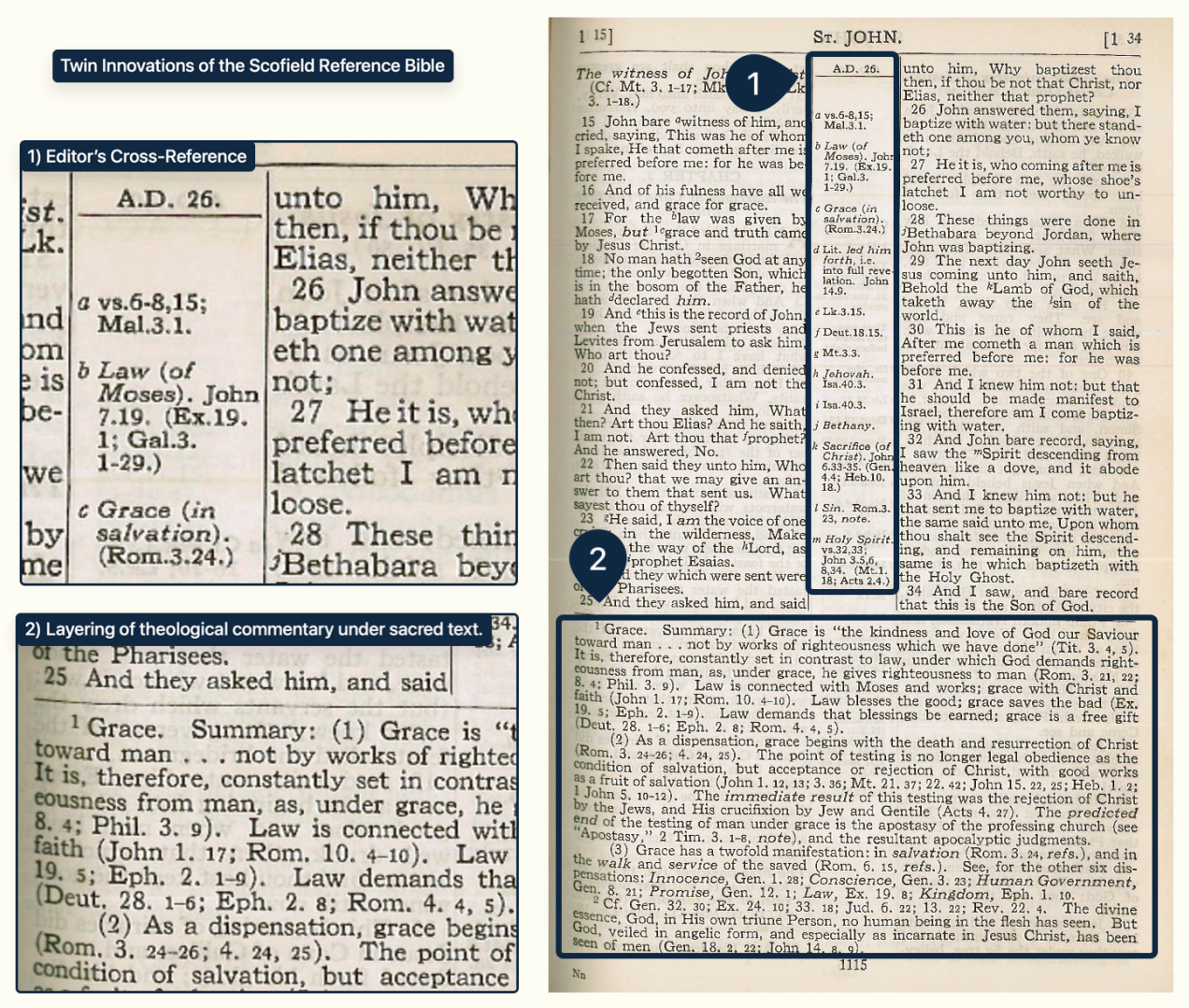
End of 1 Sam 17:4		Septuagent
5311	ὕψος	hypsos
	His height	Noun, Nominative Singular Neuter
1473	αὐτοῦ	autou
		Pronoun, Demonstrative Genitive Singular Masculine
5064	τεσσάρων	tessarōn
	was four	Adjective, Genitive Plural Masculine
4083	πήχεων	pēcheōn
	cubits	Adjective, Genitive Plural Masculine
2532	καὶ	kai
	and	Conjunction
4693.1	σπιθαμῆς·	spithamēs
	a div.	Noun, Genitive Singular Feminine

- **Masoretic Text** - Hebrew manuscript tradition
  - **Standard Hebrew Bible** - Preserved by Jewish scholars
    - Primary source for Old Testament translations
- **Septuagint (LXX)** - Greek translation of Hebrew Bible
  - **Hellenistic Jewish Translation** - Made Hebrew Bible accessible in Greek
    - Became main text for Greek-speaking Jews
    - Early Christians used Septuagint primarily
  - **Variants from Hebrew Text** - Different readings create problems
    - **Goliath's Height** - "How tall was Goliath?"
      - Masoretic: "6 cubits and a span" (approximately 9 feet)
      - Septuagint: "4 cubits and a span" (approximately 7 feet)
      - "We don't know. He was big."
    - **Theological Implications** - Which tradition preserves original?

5. Technological Innovations in Bible Production

Trãsla.Gre.lxx.cũ interp.latina. | Trãsla.B.Hiero. | Ter.Heb. Exo. Ca.j. | Prima heb.

- **Polyglot Bibles** - Multiple language columns side by side
  - **16th Century Innovation** - Latin, Greek, Hebrew together
    - Readers could compare translations
    - Led to improved scholarly understanding
  - **Foundation for Modern Critical Translations** - RSV tradition begins here
- **Study Bible Features** - Format shapes interpretation
  - **Scofield Reference Bible** - Created dispensationalist theology
  - Twin Innovations of the Scofield Reference Bible

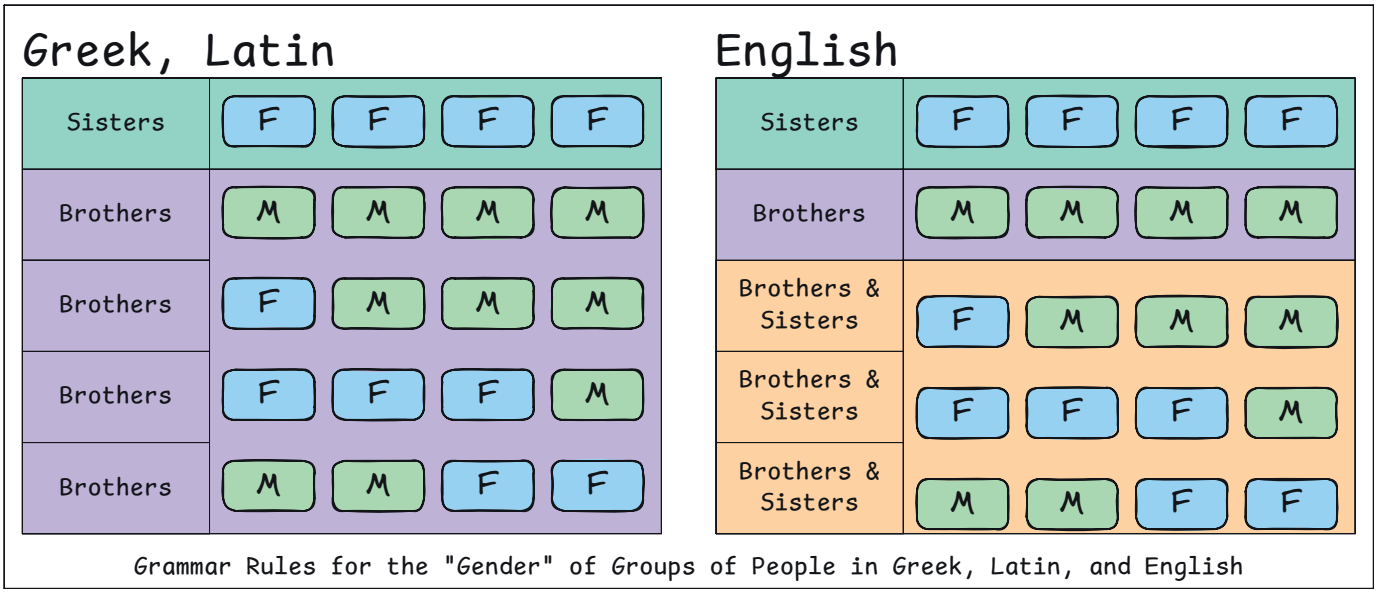

Twin Innovations of the Scofield Reference Bible
1) Editor's Cross-Reference
A.D. 26.
a vs.6-8,15; Mal.3.1.
b Law (of Moses). John 7.19. (Ex.19. 1; Gal.3. 1-29.)
c Grace (in salvation). (Rom.3.24.)
2) Layering of theological commentary under sacred text.
1
2
ST. JOHN.

- **Cross-References in Center Column** - Connected verses across Bible
  - Technological innovation linking texts
  - "Hey, these verses connect"
- **Commentary at Bottom** - Theological notes below text
  - "Sacred leakage" - commentary gains authority
  - Rapture theology propagated through format
- **Most Successful Translation in Americas** - Rivaled King James
  - Dispensationalism spread through Bible format
  - Form shapes theological understanding

- **Note-Taking Bibles** - Physical interaction with text
  - Your notes next to Scripture create interpretation
  - Format innovation changes how we read

- **Thematic and Audience-Specific Bibles**
  - **Patriots Bible** - "I'd have to burn it"
    - Nationalism wrapped in Scripture
    - "What translation are you giving to this group?"
  - **Reader-Friendly Formats** - Larger text, better binding
    - Physical accessibility matters
    - Not all innovations are theological

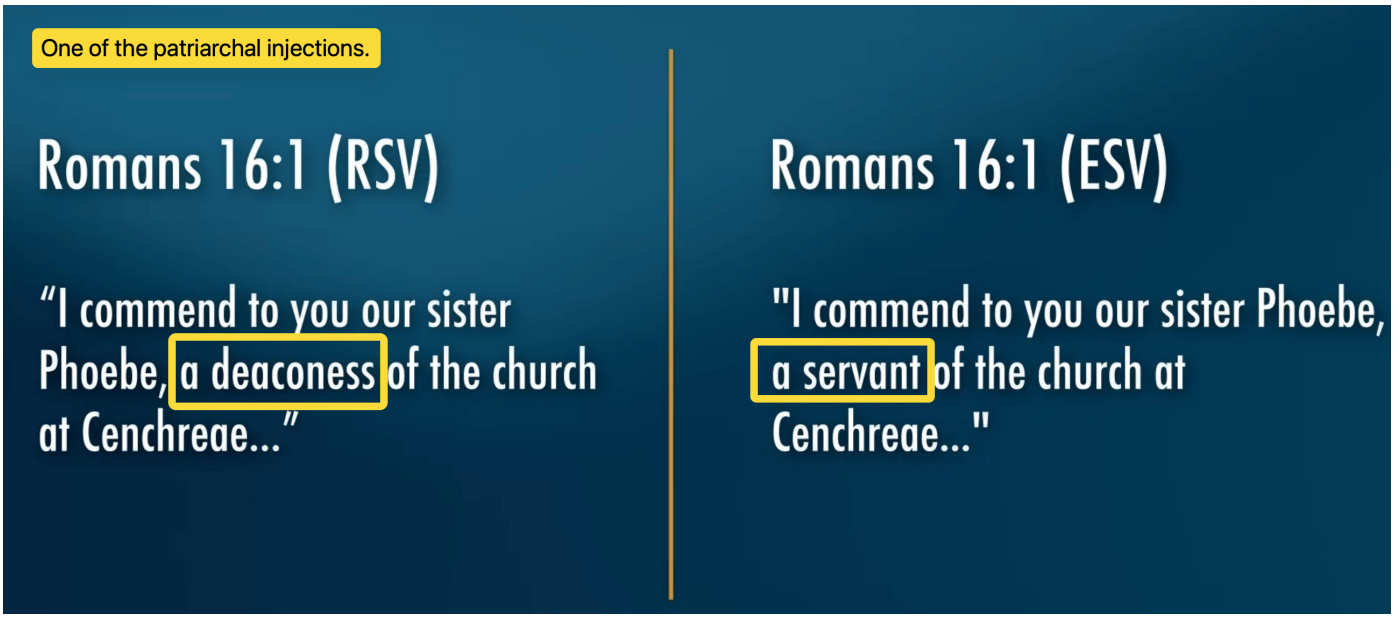
6. Power, Politics, and Modern Translation Controversies



Grammar Rules for the "Gender" of Groups of People in Greek, Latin, and English

After the NRSV and then the [T]NIV took a gender-equivalence approach, using the English gendering of mixed-gender groups instead of mirroring that of Greek.

Some in evangelical positions of power did not react well. The freaked out a bit and created the nuh-uh of translations, the ESV. And they were proud of that fact.

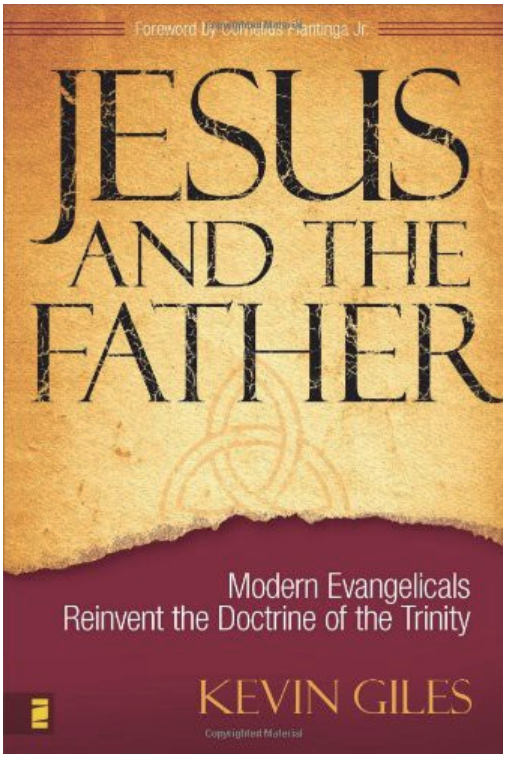

One of the patriarchal injections.
Romans 16:1 (RSV)
"I commend to you our sister Phoebe, a deaconess of the church at Cenchreae..."
Romans 16:1 (ESV)
"I commend to you our sister Phoebe, a servant of the church at Cenchreae..."

Elsewhere, they translate that same term as "minister".

English Standard Version
2 Cor. 3:6
who has made us sufficient to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.
Ephesians 3:7
Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power.
Colossians 1:23
if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.

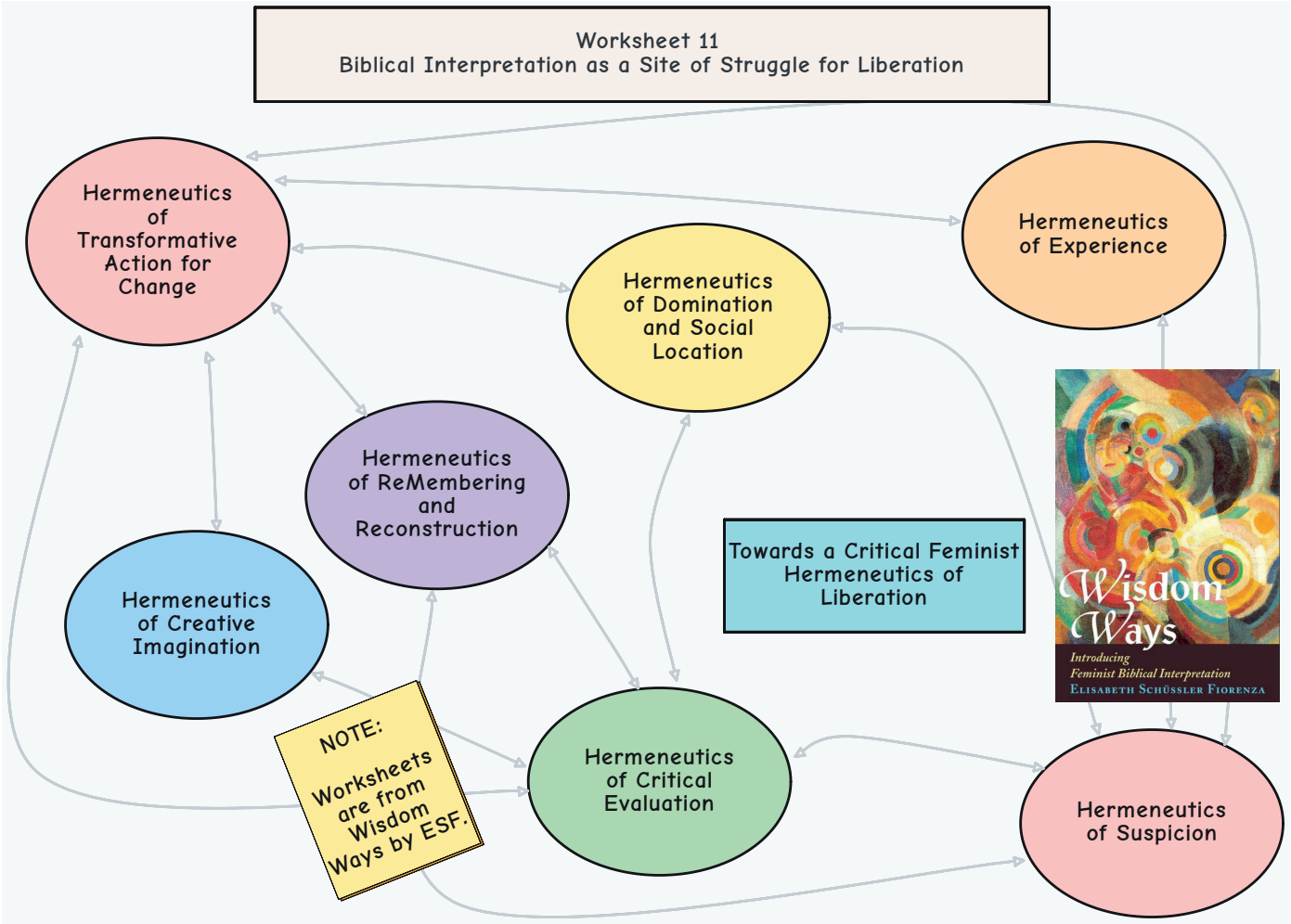
- **Gender Language Battles** - Translation becomes culture war
  - **TNIV Controversy** - Gender-neutral NIV update discontinued
    - **Gender Equivalence Attempted** - "Brothers and sisters" for adelphoi
      - Reflects Greek usage of masculine for mixed groups
      - Makes invisible women visible in English
    - **Discontinued in 2011** - Publishers couldn't sustain controversy
      - "Cowards" who gave up on inclusive language
      - Economic and political pressure ended project
- **English Standard Version (ESV) Creation** - Explicit ideological project
  - **Wayne Grudem and John Piper Led Translation** - Evangelical response to NRSV

    - **Stated Goal** - "Take out all traces of liberalism"
      - Not updating old translation neutrally
      - Explicit conservative theological agenda
    - **Reintroduced Hierarchy into Trinity** - "Eternal subordination"
      - Jesus eternally subordinate to Father
      - Denounced as heresy by early church councils
      - "He was so afraid of women" he redefined God


Foreword By Cornelius Plantinga Jr.
JESUS AND THE FATHER
Modern Evangelicals Reinvent the Doctrine of the Trinity
KEVIN GILES

  - **Phoebe Example (Romans 16)** - Systematic gender downgrading
    - **RSV Translation** - "Deaconess" (leadership position)
      - Greek: diakonos (deacon/minister)
      - Same word used for Paul and male leaders
    - **ESV Translation** - "Servant" (subordinate position)
      - "Minister, minister, minister" for men
      - "Servant" for Phoebe
      - "They can't even make it deacon"
    - **Pattern Across Translation** - Women's authority systematically reduced
- **Oklahoma Bible Education Mandate** - State power and translation choice
  - **Which Translation Gets Mandated?** - Political question
    - ESV likely choice in conservative states
    - Translation choice shapes religious formation
  - **"What do they live out?"** - Translation affects practice
    - Biblical interpretation drives social organization
    - Gender roles flow from translation choices

7. Theological and Ethical Implications


Worksheet 11
Biblical Interpretation as a Site of Struggle for Liberation
Hermeneutics of Transformative Action for Change
Hermeneutics of Experience
Hermeneutics of Domination and Social Location
Hermeneutics of ReMembering and Reconstruction
Hermeneutics of Creative Imagination
Towards a Critical Feminist Hermeneutics of Liberation
Wisdom Ways
Introducing Feminist Biblical Interpretation
Elisabeth Schüssler Fiorenza
NOTE:
Worksheets are from Wisdom Ways by ESF.
Hermeneutics of Critical Evaluation
Hermeneutics of Suspicion

- **"Power Adapts, and So Too Must We"** - Central thesis
  - **Nothing Presented as Neutral Actually Is** - All translations reflect commitments
    - ESV explicitly made to counter "liberalism"
    - Format innovations shape theology (Scofield)
    - Manuscript choice reflects theological tradition
  - **Responsibility for Knowledge** - "Once we know this, what do we do?"
    - Understanding translation politics changes our reading
    - Can't claim ignorance about bias
- **Contemporary Culture Wars Rooted in Translation** - Current conflicts have history
  - **Family Members Preaching Traditional Gender Roles** - Real-world impact
    - "Need to reassert traditional gender roles to save society"
    - Based on translations that erased women's leadership
  - **"What About Us?"** - Response to oppressive theology unclear
    - "I don't know if we should get in people's faces"
    - "I don't know if we should not talk about this"
    - Question left open for community discernment
- **Reading Strategies Going Forward** - Elizabeth Schüssler Fiorenza's wisdom
  - **Critical Reading in "Kyriarchal" Language** - Read against the grain
    - Recognize patriarchal structures in text
    - Challenge dominant interpretations
  - **Reflect on Real Treatment** - "How are we actually being treated?"

    - Connect text interpretation to lived experience
    - Question whose interests translations serve
  - **Agency and Action** - "Maybe it's like a lot of things"
    - "We don't have that agency even though we're told we do"
    - Honest about limits of individual response
    - Community voices and minds needed

8. Examples of Translation Diversity

- **First Nations Version** - Indigenous language and concepts
  - Substituting cultural equivalents thoughtfully
  - Different approach to making Scripture accessible
- **Gen Z New Testament** - "Unofficial ChatGPT Translation"
  - **Romans 12:1 Example** - "Yo, I'm begging my peeps in the name of God"
    - "Offer yourself as a living sacrifice that's pure and legit"
    - "It's like the least you could do, you know what I mean?"
  - **Only Available in Paperback** - Irony for Gen Z audience
    - Digital generation gets physical book
    - Format choice shapes accessibility
- **Graphic Novel Bibles** - Visual interpretation
  - Different graphic styles for different audiences
  - Creation stories shown visually
  - "Adult supervision recommended" for some versions

- **Message Translation** - Thought-for-thought
  - Contemporary language prioritized
  - Controversial among traditional readers

Post-class Q and a

9. Canon Formation and Early Church History

- **Church Councils and Canon Development** - Political and theological process of determining biblical texts
  - **Constantine's Role** - Imperial need for unified Christianity
    - **Emperor Needed Unity** - "You guys are bickering. Get in a room and just decide so I can get on to governing"
      - Church conflicts threatened empire stability
      - Imperial authority used to force theological consensus
  - **Canon as Edited Collection** - Many Christian texts existed before formalization
    - **Abundant Early Christian Literature** - "Lots of Christian stuff floating around"
      - Multiple gospels, epistles, apocalypses in circulation
      - Christians "only had the chance to do it once there was a lot of Christians and it was okay to publicly argue about it"
    - **Selection Process** - Some texts included, others excluded
      - Example: Gospel of Thomas discovered in 1950s
      - "So you had lots of stuff back and forth, but they couldn't come to an agreement"
  - **Deuterocanonical Books Question** - Additional texts in some traditions
    - Catholic and Orthodox canons include books not in Protestant Bible
    - Related to textual tradition choices

10. Ancient near Eastern Creation Narratives and Biblical Cosmology

- **Genesis Creation Account in Context** - Hebrew Bible modifies older Mesopotamian stories
  - **Creation Ex Nihilo versus Ordering Chaos** - Two different understandings
    - **Christian Theological Claim** - "God created out of nothing"
      - Standard doctrine in Christian theology
      - Emphasizes God's absolute creative power
    - **Textual Evidence Shows Different Story** - "Earth and heavens are already there"
      - **Genesis 1:1-2 Language** - "In the beginning, God created the heavens and the earth. So when God went to create, the earth was formless and void, and darkness was over the face of the deep"
      - Waters and chaos already exist when narrative opens
      - "The curtain opens" on pre-existing disordered reality
      - God's spirit "hovering over the waters"
      - **God as Organizer Not Creator** - "Continually ordering chaos"
      - Separates waters above from waters below
      - Separates light from darkness
      - Imposes structure on pre-existing material
- **Babylonian Enuma Elish Parallels** - Earlier creation myth provides context

    - **Tiamat Story Structure** - Chaos monster defeated by god
        - **Chaos Water Dragon** - "Chaos water, like a dragon, Chaos name named Tiamat"
          - Primordial chaos personified as female water deity
          - Represents uncontrolled, dangerous forces
        - **Divine Conflict Narrative** - War among the gods
          - "Goes to war against the gods. Kills a high god"
          - Thunder god Marduk volunteers as champion
          - Marduk's condition: "I'll fix it if you make me the new high guy"
        - **Creation Through Violence** - World made from defeated chaos
          - Marduk "literally cuts the water demon in half"
          - Creates cosmic structure from chaos monster's body
          - Establishes order through violent conquest
- **Hebrew Modification of Mesopotamian Myth** - Same pattern, different theology
    - **Firmament as Cosmological Structure** - Physical understanding of universe
        - **Waters Above and Below** - "The firmament is what keeps the waters above. And then we have the waters below"
          - Ancient Near Eastern cosmology assumed solid dome (firmament/raqia)
          - Separated cosmic waters to create habitable space
          - Biblical authors shared this worldview with neighbors
        - **Flood as Chaos Return** - De-creation through waters
          - "Floodgates of heaven open, it's just this falling down on us"
          - "As the firmament erased, all the chaos falls down"
          - Flood represents undoing of creation order
          - Noah story becomes "recreation of the world with the flood"
    - **Theological Differences from Enuma Elish** - Same cosmology, different deity
        - **No Divine Warfare** - Single God separates waters peacefully
          - Hebrew account removes polytheism
          - God commands rather than battles
          - "Different approach to the same story"
        - **Shared Ancient Worldview** - "From their point of view, it makes sense"
          - Both cultures understood cosmos this way
          - Not scientific description but cultural geography
          - Biblical authors participated in broader Near Eastern thought world

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Glossary

B

- **Byzantine Text**
    - **Shorthand** - Manuscript tradition behind King James
    - **Definition in Lecture** - One of the textual traditions used for King James Version translation, along with the Masoretic text for Old Testament
    - **Popular Usage** - Not commonly known outside biblical studies

- **Academic Usage** - Family of Greek New Testament manuscripts characterized by majority readings; used by Erasmus in creating Textus Receptus; differs from Alexandrian and Western text types in numerous readings

C

- **Critical Text**
  - **Shorthand** - Modern scholarly compilation of biblical manuscripts
  - **Definition in Lecture** - "Try to collect all of the manuscripts...then you look at the translations... you get things like the best way"; approach that assembles evidence from hundreds of manuscripts to reconstruct original text through probability assessment
  - **Popular Usage** - Unknown to most Bible readers
  - **Academic Usage** - Eclectic text compiled by comparing all available manuscripts, early translations, and patristic quotations to determine most likely original readings; represented by Nestle-Aland for New Testament; used as base text for most modern translations

D

- **Diakonos**
  - **Shorthand** - Greek word for deacon/minister/servant
  - **Definition in Lecture** - Greek term used for Phoebe in Romans 16; "when Paul says diakonos...the ESV moves it down to servant...when this same word shows up, it's minister, minister, minister"
  - **Popular Usage** - Not widely known outside church contexts
  - **Academic Usage** - Greek noun meaning minister, servant, or deacon; used in New Testament for various service roles including leadership positions; masculine form used for both men and women in mixed-gender contexts; translation choices reflect theological positions on women's leadership

D (continued)

- **Dynamic Equivalence**
  - **Shorthand** - Thought-for-thought translation
  - **Definition in Lecture** - Translation approach that "focuses not on structure, but on thought. So what is the main idea of this passage?"; choosing meaning over literal word-for-word rendering
  - **Popular Usage** - Paraphrasing the Bible
  - **Academic Usage** - Translation philosophy prioritizing semantic and dynamic correspondence over formal correspondence; aims to produce same effect in target language that original had in source language; associated with Eugene Nida's translation theory; contrasts with formal equivalence

E

- **English Standard Version (ESV)**
  - **Shorthand** - Conservative evangelical translation

- **Definition in Lecture** - Translation created by Wayne Grudem and John Piper with stated goal to "take out all the traces of liberalism and update the RSV"; "very, very popular especially among conservatives and many churches, especially those complementarian"
- **Popular Usage** - Popular modern Bible translation seen as accurate
- **Academic Usage** - 2001 revision of Revised Standard Version with conservative evangelical theological perspective; uses formal equivalence approach; systematically translates gender language to emphasize male leadership; associated with complementarian gender theology and Reformed theology; criticized for theological bias in translation choices, particularly regarding women's roles

E (continued)

- **Enuma Elish**
  - **Shorthand** - Babylonian creation myth
  - **Definition in Lecture** - "Chaos water, like a dragon, Chaos name named Tiamat. Goes to war against the gods. Kills a high god. And then a thunder god, Marduk, says, hey, I'll fix it if you make me the new high guy. So he literally cuts the water demon in half"
  - **Popular Usage** - Unknown to most Bible readers
  - **Academic Usage** - Babylonian creation epic from approximately 12th century BCE; describes creation through divine conflict between Marduk and Tiamat; world created from Tiamat's corpse; humanity created to serve gods; shows common ancient Near Eastern cosmology shared with Hebrew Bible; important for understanding Genesis's cultural context and theological modifications

F

- **Formal Equivalence**
  - **Shorthand** - Word-for-word translation
  - **Definition in Lecture** - "We're trying to mirror the structure of the text, the idioms of the text, try to have as much as what we call like the original autograph show up when you read it"; preserving poetic structures like "A, B, C, B, A" in Psalms
  - **Popular Usage** - Literal translation
  - **Academic Usage** - Translation philosophy prioritizing correspondence of formal elements (word order, grammatical structure, idioms) between source and target languages; aims for maximum transparency to source text even when resulting in less natural target language; contrasts with dynamic equivalence; sometimes called "formal correspondence"

F (continued)

- **Firmament**
  - **Shorthand** - Solid dome separating waters in ancient cosmology
  - **Definition in Lecture** - "The firmament is what keeps the waters above. And then we have the waters below"; "in the floodgates of heaven open, it's just this falling down on us. Which, like, as the firmament erased, all the chaos falls down"
  - **Popular Usage** - Poetic term for sky or heavens

- **Academic Usage** - Hebrew raqia (Greek stereoma), solid dome or expanse in ancient Near Eastern cosmology; believed to separate cosmic waters above from earthly waters below; part of three-tiered universe (heaven/earth/underworld); reflects ancient understanding of physical cosmos shared by biblical authors with broader Mesopotamian culture; not compatible with modern astronomy but central to understanding biblical worldview

K

- **King James Version (KJV)**
  - **Shorthand** - 1611 English Bible translation
  - **Definition in Lecture** - Translation from Textus Receptus tradition; "it's like beautiful, wonderful English...it's Shakespeare, it's the era"; commissioned by King James I during Elizabethan period
  - **Popular Usage** - The "real" or "original" Bible for some Christians
  - **Academic Usage** - English translation commissioned 1604, published 1611; based on Textus Receptus for New Testament and Masoretic text for Old Testament; influenced by earlier English translations (Tyndale, Geneva Bible); characterized by Elizabethan literary style; remained dominant English Bible until 20th century; known as "Authorized Version" in Britain

M

- **Masoretic Text**
  - **Shorthand** - Standard Hebrew Bible
  - **Definition in Lecture** - One of the two Old Testament textual traditions; Hebrew manuscript tradition used alongside Septuagint; gives Goliath's height as "6 cubits and a span"
  - **Popular Usage** - Not commonly known
  - **Academic Usage** - Authoritative Hebrew and Aramaic text of Tanakh (Hebrew Bible) produced by Masoretes between 7th-10th centuries CE; includes vowel points and cantillation marks not in original Hebrew; primary source for Old Testament in most modern Christian Bibles; differs from Septuagint in numerous readings

N

- **Nestle-Aland**
  - **Shorthand** - Standard critical Greek New Testament
  - **Definition in Lecture** - "This is what scholars kind of across the board feel like the original text looked the most like...based on this conglomerate" of all manuscript evidence; has critical apparatus showing variants
  - **Popular Usage** - Unknown to general public
  - **Academic Usage** - Critical edition of Greek New Testament produced by collaborative scholarly effort; currently in 28th edition (NA28); presents eclectic text based on evaluation of all available manuscripts; includes extensive apparatus showing variant readings; used as base text for most modern translations; represents scholarly consensus on most likely original readings

N (continued)

- **New Revised Standard Version (NRSV)**

- **Shorthand** - Updated RSV with inclusive language
- **Definition in Lecture** - "An update to the revised standard version, and we have a lot more manuscripts...was an ecumenical egalitarian translation...that does the gender equivalence"
- **Popular Usage** - Liberal Bible translation
- **Academic Usage** - 1989 revision of Revised Standard Version; incorporates newer manuscript discoveries; uses gender-inclusive language where Greek/Hebrew allows; widely used in mainline Protestant churches and academic settings; NRSVue (2021) further updates language; represents ecumenical scholarly consensus approach

P

- **Papyrus 66 (P66)**
  - **Shorthand** - Early Gospel manuscript
  - **Definition in Lecture** - "One of the earliest copies of a Bible that we have"; contains John 1 passage where "this word is M-A-R and then either an I or a T-H and an A. So there it's either Mary...or it's Martha"
  - **Popular Usage** - Unknown
  - **Academic Usage** - Early papyrus codex of Gospel of John dated approximately 200 CE; one of oldest relatively complete Gospel manuscripts; part of Bodmer Papyri collection; demonstrates early textual variations and scribal practices; important witness for New Testament textual criticism

R

- **Rapture**
  - **Shorthand** - Doctrine of believers taken up suddenly
  - **Definition in Lecture** - "That's a new doctrine created about 150 years ago" through Scofield Reference Bible's cross-referencing system; "they thought commentary on the box" and created rapture theology from connecting verses
  - **Popular Usage** - End times event when Christians disappear
  - **Academic Usage** - Dispensationalist doctrine that Christ will remove believers from earth before tribulation period; based on interpretation of 1 Thessalonians 4:17 and related passages; popularized by John Nelson Darby and Scofield Reference Bible; not held by most Christian traditions historically; represents theological innovation through Bible format and cross-referencing technology

S

- **Scofield Reference Bible**
  - **Shorthand** - Bible that created dispensationalism
  - **Definition in Lecture** - Translation with "cross-references in the middle" and "commentary on the box...and it was the most successful translation rivaling to King James here in the Americas"; created and spread rapture theology through format innovations
  - **Popular Usage** - A study Bible
  - **Academic Usage** - Study Bible first published 1909 by Cyrus I. Scofield; introduced dispensationalist framework through notes, cross-references, and commentary; technological

innovation of integrating theology into Bible format; enormously influential in American fundamentalism and evangelicalism; demonstrated how paratextual features shape theological interpretation; represented "sacred leakage" where commentary gained quasi-scriptural authority

S (continued)

- **Septuagint (LXX)**
  - **Shorthand** - Greek translation of Hebrew Bible
  - **Definition in Lecture** - "Famous Greek translation of the whole Hebrew Bible" made for "Greek and kind of intellectual Hellenistic Judaism...that's the one everyone could read...that's the one like you can give to others to read"; became main text Christians used
  - **Popular Usage** - Old Greek translation
  - **Academic Usage** - Greek translation of Hebrew Bible produced 3rd-1st centuries BCE in Alexandria; named for tradition of 70 (or 72) translators; includes books not in Hebrew canon (Deuterocanonical/Apocryphal books); primary Old Testament for early Christianity; differs from Masoretic text in numerous readings; important witness for Old Testament textual criticism

T

- **Textus Receptus**
  - **Shorthand** - "Received Text" for King James
  - **Definition in Lecture** - Erasmus's approach: "tried to find the best manuscripts, the most complete, the most accurate...and he had 7 of them"; considered "the text that we have received... and it's good and we need to preserve it, conserve it"
  - **Popular Usage** - Unknown to most readers
  - **Academic Usage** - Name for Greek New Testament text compiled by Erasmus (1516) and subsequent editions; based on limited late Byzantine manuscripts available in 16th century; used as base for King James Version and other Reformation-era translations; largely superseded by critical text approach in modern scholarship; still defended by some King James Only advocates

T (continued)

- **Today's New International Version (TNIV)**
  - **Shorthand** - Gender-neutral NIV update
  - **Definition in Lecture** - "Gender neutral update or a gender equivalence update to the NIV" that "discontinued in 2011...the cowards...who couldn't make money selling the TNIV...just kept publishing the NIV which did not have those updates in it"
  - **Popular Usage** - Failed inclusive language Bible
  - **Academic Usage** - 2002 update of New International Version using gender-inclusive language where warranted by Greek/Hebrew; met with controversy from evangelical conservatives; discontinued 2011; later incorporated into NIV 2011 revision; represented contested terrain of gender language in Bible translation; demonstrates economic and political pressures shaping translation availability

T (continued)

- **Tiamat**
  - **Shorthand** - Babylonian chaos goddess
  - **Definition in Lecture** - "Chaos water, like a dragon, Chaos name named Tiamat"
  - **Popular Usage** - Unknown outside academic or gaming contexts
  - **Academic Usage** - Primordial chaos goddess in Enuma Elish; personifies salt water ocean; mother of first gods who later battles younger deities; defeated by Marduk who creates world from her body; represents uncontrolled chaos requiring divine ordering; parallel to formless void (tohu wabohu) in Genesis 1:2; demonstrates shared ancient Near Eastern mythological framework

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LCARS

- The GAI tools used were: *Whipser*, *Akio* and *Minstral*.
  - Lectures are recorded, transcribed locally with *Whisper* (*Aiko*) and then outlined and glossed locally by *Mistral* for archival after review and expansion by the professor.
  - More: LCARS-Full-GAI.